

minities upon bold offenders, teaching them the error of their ways.

Sabbath breaking is a crying sin against New-England. The Almighty is frequently shewing his disapprobation of the conduct of those who forget his Sabbaths. Shall not Christians show their disapprobation also, lest it be said to them, "He that gathereth not with me, scattereth abroad." We read in almost every paper, the death of some one, while in the act of profaning the Sabbath.—That these awful dispensations may be sanctified to the spiritual welfare of those who forget the Lord's day, is the prayer of

MERTON.

REMARKS OF A TRAVELLER.

Extracts from the Journal of a Southern Traveller, in New England.—Continued.

BUNKER'S HILL.—CHARLESTOWN.

You will readily believe that one of my habits of thought and feeling visited, with very lively interest, the place where Warren fought and fell. It seems, that we must now call it Bunker's Hill. And here is a remarkable instance of the power of youthful associations. One of the first things that I can remember, is the battle of Bunker's Hill. That event, in its minute details, was related to me when I was quite a child. I mourned for Warren, and exulted in the valor displayed by my countrymen, when I was too young to understand what death and valor meant; and could only sympathize with my parents, who took care that all their children should be good American whigs. Indeed my feelings in relation to the whole revolutionary struggle are more intense, and the more easily excited, because a number of my nearest kindred were soldiers, who, having been in many of the most important battles, and having in some instances suffered the evils of captivity, had much to tell on their return home, to their young kinsfolk. I remember well to have sat, often half of a winter's night on the knee of my favorite uncle, and listened to his narrative of feats of American valor and sufferings, and of British cruelties, until I was excited to the very utmost of a child's capacity. At this moment, I most distinctly recollect my emotions, when I first heard of General Putnam's plunging down the precipice at Greenwich church in Connecticut. And so of a thousand other things, related by actors and eye witnesses. Now, as I had always, in early life, heard of Bunker's Hill, and had associated with that name, those displays of determined courage and prowess, which in the beginning of a doubtful and perilous contest, raised the American character, and perhaps were closely connected with the result of the struggle; on arriving at Boston, I could not help eagerly inquiring for Bunker's Hill. And really, it was a little provoking, to be reminded, as often as I was, that Bunker's Hill was the place. This may be well enough for the mere topographer, but Bunker's Hill is the name associated in my memory with those fine displays of American gallantry and patriotism; and I shall habitually call the place Bunker's Hill as long as I live. In this letter, however, to please my Boston friends, I consent that it shall be Bunker's Hill.

TOMB OF WARREN.

I visited the place with a very intelligent gentleman, who, by conversation with aged persons, who had been spectators of the field of battle, had become perfectly acquainted with every thing of importance that had occurred on that memorable occasion. The hill gives a very interesting and commanding view of Boston.—There are yet distinct traces of the redoubt thrown up on the summit by the Americans. There we stood, while our friend pointed out to us the ground over which the enemy marched, and the places where the battle raged most fiercely. I am not able to describe my emotions at the time.—We stood just by what is called the tomb of Warren. Shall I confess to you that in the complex feeling of which I was conscious, there was a mingling of surprise, shame and indignation? The tomb of Warren is a pillar of wood going fast to decay! It was set up years ago, by the Free Mason's Lodge, of which that distinguished patriot was a member, to mark the spot where he offered his life on the altar of his country, until his grateful countrymen should erect a monument worthy of his memory. It has been mentioned that the hill completely commands the city of Boston. One may then, while he leans against this pillar of wood, see a thousand tokens of the wealth and public spirit of the Bostonians; and it is impossible not to ask, why have they thus neglected a man, who, living and dead, has done as much honor to Massachusetts as any other citizen she has ever produced? To this interrogatory, I could get no satisfactory answer. I hope to be forgiven, if I am uncharitable in judging that this neglect is owing to the strength of mere local feeling. The grave of Warren is not in Boston; otherwise, there would long ago have been erected a monument, worthy of the patriot and the hero.

If you will look into the first volume of the History of the American War by Olin, (translated by Otis,) you will find how a foreigner speaks of this distinguished American. Perhaps, of all the victims of that contest, not one deserved more esteem, both for public and private virtue than Doctor Joseph Warren. If no monumental marble marks the place where his dust sleeps, his memory will live in the history of the country which he adorned and defended, and his example will afford instruction, and rouse to virtuous action, when even the marble tombs of less conspicuous men shall be forgotten.

CHARLESTOWN.

While standing on the height of Bunker's hill, I could not but contrast the scene which then lay before me, with what had been exhibited, when the raw untrained militia men of Massachusetts determined to contend with the veteran troops of the mother country. Immediately before us lay the field of battle, now clothed with beautiful verdure, but then ploughed up by artillery and stained with blood. Next stands Charlestown, with its handsome churches and spires, all peaceful and quiet, with no sound but the hum of industry and the shouts of juvenile gladness; but then by the cruel and unprofitable policy of the enemy, wrapped in fire, and shooting a mighty pyramid of flame towards heaven. The eye then rests on the river Charles, and Boston harbour, once in full possession of the enemy, and covered with their vessels of war; but now whitened by the sails of our own merchant vessels, and all alive with boats gliding in every direction; while on the Charlestown side there lie the United States navy yard, and several of the most powerful and formidable vessels of war ever built in this country; putting one in mind of the enterprise and gallantry of American seamen, and the heroic deeds of our naval commanders. Beyond the river, Boston rises in full view, once garrisoned by an enemy and filled up with a wretched population, who suffered every indignity and privation, that the wantonness and caprice of power chose to inflict; but now the abode of beauty, taste, fashion, wealth and luxury; the seat of literary and commercial enterprise; of much that an enlightened christian patriot may well rejoice in; and much that he cannot but mourn over and condemn. For myself, I have a sort of pity of affection, which embraces every object of interest in my country, and as I stood and looked at Boston, forgetting for the moment how far off was the place of my abode, I said to myself, "Peace be within thy walls, and prosperity within thy palaces.—Because of the house of the Lord our God which is in thee I will seek thy good."

The contrast which the spectator cannot help drawing between the scene presented when the battle was fought on Bunker's hill, and that which now presents the eye on every side, fills the mind with many delightful emotions, calls up many proud recollections of American achievement, and awakens a powerful feeling of gratitude to the Almighty arbiter of this world's destiny.—All the interesting events which lie between the period when the tug of war commenced, and that

which is present to the observer, crowd into the remembrance. He thinks of the time when we were poor, and few, and despised; when it was thought a said that a dozen British regiments could look down all opposition to British authority; and his mind runs along the course of events and rests delightfully on the present period, when the example of this country is quoted by the most distinguished statesmen, for the instruction of the world. To the God of our fathers be ascribed the glory! And let the memory of Warren and of men like minded with him be cherished, and the example of their virtues be imitated.

NAVY YARD.

On retiring from Bunker's hill we visited the navy yard, with a view of examining every part of that interesting establishment. But although our friend had a permit from the commodore, we were, owing to some regulation not understood, repulsed by the sentinel. We had an opportunity however of seeing the ship of the line, now ready to be launched, and put under cover for protection against the weather. Its enormous bulk surprised me. Although it lies at the water's edge, yet the height is such that from its top, you have one of the finest views of Boston and the harbour, that is any where afforded. Its other dimensions are in proportion. The inhabitants of a considerable village might find room between the decks. The thick ribs and mighty beams of live oak, which ring like iron when you strike them, seem to bid defiance to any assault that man can make. I contemplate a great ship of war with peculiar emotions. Taking it altogether it conveys to my mind a higher idea of human power, than any other of the works of man. Of course it awakens the feelings produced by objects of sublimity and grandeur, more effectually than any thing else of man's device. And while this is the case, I associate the mechanism of the vessel, and the object of its destination with the glory of my country. But enough of these things.

(To be continued.)

REVIVALS OF RELIGION.

For the Boston Recorder.

REVIVAL IN WARD, MASS.

MR. EDITOR.—I have contemplated for several months giving you an account of the general revival of religion which occurred among my people, in the former part of the last year. I have hitherto hesitated, not that I viewed the work of too little importance to attract the notice of the religious public—for what seasons can compare, in point of importance, with those in which guilty condemned immortals are renewed and forgiven?—but from a fear, that the multiplication of similar accounts might detract from their interest, and, of consequence, that these most wonderful and glorious operations of the Divine hand might come to be regarded with indifference and apathy. From those, however, who feel the worth of souls, I would hope that this cannot be seriously apprehended; and possibly the account I am about to give may be instrumental of gladdening some pious heart; or of casting light on the general subject of revivals; or of promoting in some small degree the declarative glory of Him, who in every thing pertaining to the advancement of his own kingdom should be regarded as "all in all."

The seriousness which about a year since prevailed in this vicinity commenced, I believe, in the neighboring town of Sutton. It was discernable there, and had made considerable progress, as early as the autumn of 1821. In December of this year, an unusual spirit of prayer for the outpouring of the Holy Spirit, began to be felt and manifested in Ward. In the secret devotions of some, every family in town was particularly remembered, and spiritual blessings were implored for each, according as its supposed spiritual necessities required. It was felt deeply, by a few at least, that we needed a season of religious revival, and they ceased not to plead with their heavenly Father that such a season might be experienced; accompanying their entreaties with solemn engagements, that if he would appear and revive his work, to him should be ascribed all the glory.—During the whole of this month, religious meetings, both in the house of God and at other places, were unusually solemn; & before it closed, several among us were known to be the subjects of deep religious impressions. Early in January, a meeting was appointed for religious inquiry, which none were expected to attend, except such as were willing to be freely conversed with relative to their spiritual concerns. At our first meeting of this description, more than a dozen anxious inquiring souls were found to be present. From this period, the revival advanced with almost unexampled rapidity. It quickly spread into every part of the town, and its influence was felt by all classes and descriptions of persons.

The appearances attending this work of grace were not in general different from those which have been commonly observed at such seasons. In most cases, the subjects of it were first awakened from their long slumbers, and solemnly impressed with a sense of the shortness of time, the vanity of the world, and the importance of an immediate preparation for eternity. They were led to regard themselves as great sinners; guilty, ungrateful creatures; totally ruined in themselves; whose only hope and help must be the free mercy of God, flowing through a crucified Redeemer. With these apprehensions, they were brought to fall into the Divine hands, to cast themselves at a Saviour's feet, and to beg for mercy; & lying thus in this interesting moral attitude, they were enabled to hope and rejoice in him, and uniformly found him precious to their souls.

If there was any thing peculiar in this work of grace, I should think it was the rapidity and power with which it was carried forward, and the strong features which it uniformly exhibited of being a genuine work of God. Within perhaps four months after its commencement, there were to be seen, in this small town, as many as ninety instances of hopeful conversion. Convictions were in most cases short, but pungent, and the transitions from darkness and distress to light and comfort, were sudden and perceptible. It is worthy of remark, that the influence of this work was felt by some who were very aged, and by others who were very young. Two old gentlemen, in particular, who had lived more than seventy years in almost unbroken stupidity, became the hopeful subjects of divine grace, and are now enabled to say, with emotions of joy and gratitude, "old things have passed away with us; behold all things have become new." The revival extended itself into several of our district schools; and in one of them became so general and powerful, that the writer of this article was called upon to visit it. He found the teacher, and almost all the larger pupils, the subjects of solemn religious impressions. They were not frightened, but seemed rather to be grieved. The prevailing impression appeared to be, that they were great sinners against a holy God; that their heavenly Father had been good to them, but they had treated him in a very ungrateful and wicked manner. It is quite remarkable in the case of these scholars, that nearly all of them were awakened in the same week, and without any extraordinary means having been used with them. Their teacher, who was not then pious, had said nothing to them on the subject of religion, and nothing unusual had been said to them by their parents, their minister, or any of their Christian friends. Indeed some who were not at school the first of the week were discovered afterwards to have been affected at home, very much as their companions were at school.

It was observed in several instances, in the progress of the work, that persons who were confined from public worship, and from almost all religious means, were awakened, at about the same time, and in the same manner, as others were, who in respect to means were more highly favored. This fact is stated, not for the purpose of

showing that the means of grace have proved of no importance—for perhaps in no revival have means ever been more signally blessed—but to shew that God can if he pleases carry on his work without them, and that the season of refreshing which we have experienced has been emphatically his own work.

Among the means which have been used and blessed for the producing and promoting this good work among us, the first place ought to be given to prayer, and I think to secret prayer. There was to be sure much prayer, fervent prayer, offered up in public—not one breath of which it can be supposed was "spent in vain;" still, it was in their closets that Christians seemed to enjoy the most intimate communion. Here they could throw off all restraint, & plead not only for the general cause, but for particular individuals and families, with the utmost fervor and freedom. Here it was that as princes they seemed to have power with God, and in several instances very remarkably prevailed.

Next on the list of means to humble, fervent, persevering prayer, should be placed the exhibition of divine truth. During the whole progress of the revival, what were supposed to be the leading truths of revelation, were dispensed with an unsparing hand. In the numerous religious meetings which were attended, it is not recollected that there was one (with the exception of the meetings for religious inquiry) in which some point immediately connected with the gospel was not discussed, and in which something equivalent to a sermon was not preached. And the word dispensed had free course and was glorified. It proved itself in many instances to be "quick and powerful, sharper than a two-edged sword," pricking the guilty to the heart, and bringing rebels to the feet of Jesus.

Our meetings for religious inquiry were deeply interesting, and it is believed highly profitable. I do not see indeed how we could have done, or how any church under similar circumstances can do, without them.

In the latter part of February, 1822, the church in this place, in consideration of the wonderful power and progress with which the work of divine grace appeared to be advancing among us, and reflecting that they were favored with a scene such as they never had witnessed, and perhaps never might again, felt constrained, as a body to notice the existing state of things, and to express their views and feelings in regard to it. Several articles were therefore prepared and adopted, in which the Church explicitly recognized the revival as a work of God, and a display of his power and mercy towards them, of which they were altogether unworthy—in which they professed to rejoice in it as His work, and not their own, rendering to him all the glory of it, and depending on him for its continuance—and in which they solemnly covenanted, to watch against every thing, which would be likely to grieve away the Holy Spirit, and to do all in their power, both by prayers and exertions, to promote the conversion and salvation of souls. These articles were proposed to the Church, at the close of the public service on the Sabbath; when every member present, male & female, without an individual exception, signified their assent to them. As none of the subjects of the revival were at this time members of the Church, it was thought proper then to afford the congregation an opportunity of expressing their feelings in regard to them; when nearly all present rose at once in their favor.

It will be seen by this that the revival among us was comparatively without opposition. All persons, to be sure, did not appear equally engaged respecting it, but of open, determined opposition we experienced little or nothing. Probably the excitement would have been of longer continuance, had there been more opposition.

Relative to the admission of the subjects of the late revival, to the Church, we have intended not to be hasty. Two only were admitted previous to the 1st Sabbath in May. This Sabbath was to us a very interesting & joyful season. Thirty persons, of almost every age, and of various conditions in life—parents with their children, and in two instances grandparents with their grandchildren—presented themselves in the aisle, for the purpose of avouching the Lord Jehovah to be their God, and of joining themselves to his professing people. Since that period, twenty others have been received to the communion of this Church; and there are still several, who are regarded as hopeful subjects of the revival, who have not made a public profession of their faith. A very respectable addition has also been made to the Baptist Church in this town.

The more any discerning Christian is experienced in revivals of religion, the more I think he will be impressed, that the proper conducting of such a state of things is a very difficult, though a vastly important and responsible work. To guide the moving ark of God, and yet not touch it with too rude a hand—to arrest the attention of the thoughtless, and bring them to a frank expression of their feelings—to alarm the secure, without driving the fearful to despair—to destroy the false confidence of the hypocrite, without discouraging the trembling believer—to enter into the feelings of different persons, resolve their doubts, remove their difficulties, and perhaps silence their cavils—and whilst hundreds are hungering for the bread of life, to administer to each his portion in due season;—in view of a work such as this, well may beings of our limited capacities exclaim with the great Apostle of the Gentiles, "Who is sufficient for these things?" From considerable attention to the subject, and from some experience, I feel satisfied that a person can in no way be even tolerably qualified to take the lead in a season of religious excitement, without being personally and intimately conversant with it, and maintaining a minute and almost constant acquaintance with the views and feelings of individuals around him. Without such an acquaintance, if he attempt any thing, he draws his bow at a venture, and draws it at the hazard of doing at least as much hurt as good.

In regard to the permanent effects of revivals of religion, I should not satisfy my own conscience, were I not explicit. I know it is often pretended that such are dangerous seasons, calculated to engender divisions and difficulties, and usually leave a church and people in a worse condition than they found them. But from my own experience I can testify, as I doubt not thousands of others can, that this is not the fact. The revival of which an account is here given is the second of the kind which has been experienced in this town since my settlement; and I am bound to say that the abiding effects, in both instances, have been most happy. Vice has received a check which no human power could have given it; vain and sinful amusements have been laid aside; while the strength of the Church has been increased perhaps four-fold. Indeed, had it not been for our repeated and general revivals, I do not see how religious institutions could have been maintained among us to the present time.

It is implied in much of the preceding account, that we regard the season of refreshing we have experienced as the work and gift of our covenant God;—I desire in conclusion to make a more explicit avowal of this important truth. We have not merited the blessing we have received—so far from this, we have been led to regard it as matter of astonishment, that God could draw near to a people so unworthy and guilty as we; and so far have we been from accomplishing the great things we have witnessed, that we have felt we could only "stand still, and see the salvation of God"—we could but stand, and wonder, and adore. We entered into covenant with our God in the day when we were brought low, that if he would only come and revive us again, the glory should be rendered to him alone; and we desire now, and ever, to be mindful of this engagement. We desire to say with the Psalmist, "Not unto us, not unto us, but to thy name give glory."

The apparent fruit of this revival, it might be expected the great Lord of the harvest would

try and cleanse. His fan is still in his hand, and with it he will thoroughly purge his floor. But our confidence is, that the real fruit will not suffer by a season of winnowing, and that nothing but the chaff will be blown away and destroyed. And it is our prayer for ourselves, and may it be the prayer of our Christian friends for us, "that the trial of our faith might be more precious than even that of gold which perisheth, being found unto praise, and glory, and honor, at the appearing of our Lord Jesus Christ."

ENOCH FOXB.

Ward, April 4, 1823.

REVIVAL IN WINCHENDON, MASS.

For the Boston Recorder.

MR. WILLIAMS.—Twelve months ago, we witnessed in this place, the commencement of a revival of religion, in which many persons have become the hopeful subjects of renewing grace; in which the hearts of professing Christians have been gladdened; in which the church of Christ has been greatly replenished; and in which a new occasion of rejoicing has been furnished for the company of the redeemed in both worlds.—Since the incorporation of the town, in 1764, no such refreshing season has ever been enjoyed; though, with very little interruption, the people have been blessed with the administration of the word and ordinances of the Gospel, and have generally known by happy experience, how good, and how pleasant it is, for brethren to dwell together in unity.

The Church, which was organized in 1762, has firmly and undeviatingly embraced what are called, by way of distinction, the doctrines of grace, and has been supplied with a succession of pastors sound in the faith. In the Rev. Levi Pillsbury, who died April, 1816, the church found a faithful preacher of these doctrines, and under his ministry of about 18 years, church discipline was strictly maintained, and professing Christians furnished by their example, it is believed, a practical comment on those words of our Saviour, "Let your light so shine before men, that they, seeing your good works, may glorify your Father who is in heaven." For a few months before the death of Mr. Pillsbury, the unusual solemnity of religious meetings, the increasing attention to the concerns of the soul generally, and the particular anxiety of some few individuals, seemed to the friends of Zion, to be the beginning of a revival. Mr. Pillsbury, however, was suddenly removed from his labors, by death, and the work subsided, with only a few cases of hopeful conversion.

About eighteen months after the death of Mr. P., the writer of this article was installed as pastor of the church, in Oct. 1820. No special attention to religion appeared, until March 1822. For several months, however, previously to that period, a fixed attention and a deep solemnity were observable in our meetings, especially on the Sabbath. There was a solemn stillness too, resembling that calm state of the atmosphere, which in summer, sometimes precedes a copious shower of rain.

The work evidently made its first appearance in the church. Many professing Christians felt the need of adopting some effective measures to ascertain the state of religion among them. Petitions to God for a revival, held a prominent place in all their supplications, both public and private, and on the minds of some, there seemed to be a sort of prophetic impression, that the Holy Spirit was about to descend on a visit of mercy. Nor were we disappointed. The month of March, 1822, was, to many of us, the beginning of months; and, we hope, the beginning of heaven in our hearts. At a meeting, appointed for professors of religion and such as might be seriously impressed, most of the church were present, and several individuals, who were very ready to ask, what they should do to be saved. The whole scene was solemn, and from that time it became more and more apparent, that God was indeed among us. In the church there was an evident increase of attention to the means of grace, of zeal in the cause of Christ, of liberality in public contributions to missionary purposes, and of fervency in supplication for the effusions of the Spirit. The number of anxious persons, who attended the weekly enquiring meeting, gradually increased, and in six or eight weeks from the commencement of the work, a seriousness was visible in almost all parts of the town. Conviction of sin, though not the most powerful, was gradual, and like heaven seemed to diffuse itself among the people, spreading from house to house, and from heart to heart, and generally leading to a happy result. The still, small voice was heard; the sword of the Spirit, though noiseless, was resistless; opposition, though it had an existence, made but a feeble effort; many, having never before witnessed such a scene, stood to wonder, and to inquire what these things meant.

A week, in one instance, furnished ten new cases of hopeful conversion, and in another six. Though from time to time there was an evident variation of excitement, yet at the end of four or five months, there was little or no perceptible abatement. Even when the calls of business, during the summer months, seemed most urgent, many opportunities were found and improved for religious conversation and religious meetings, among which was the inquiring meeting. This seemed to share largely in the blessing of God, and in the influences of the Holy Ghost. It was, if I may so speak, the very "seat of divine operations."

In the month of September, the revival presented some faint symptoms of decline. This awakened the feelings, and fears, and energies of the church. By Christians, a returning state of stupidity, a cold, moral winter, was much dreaded. They felt the need of more devotedness, and greater exertions. They appeared sensible that the revival could not and would not cease, without a criminal neglect of duty on the part of the church.

Without much apparent variation, this state of things continued until the close of December, when there seemed to be some increase of attention, and several persons were wrought upon, and hopefully converted, who had manifested some opposition to the revival. From that time to the present, we have uniformly witnessed hopeful appearances among the unconverted, and a good degree of zeal among professing Christians. The work has declined considerably, though it has by no means subsided. There are yet inquiring minds, and a few cases, it is to be feared, in which persons, who have been awakened, are relapsing into their former state; or rather into a state much more deplorable. But, O that we might, with increased earnestness, wrestle with the angel of the covenant, and prevail, and obtain the blessing of a perpetual revival!

The means which God saw fit to bless in reviving his work, were of no extraordinary kind. The humbling doctrines of the gospel, it is believed, were fully and faithfully preached; such as the entire depravity of human nature, a renovation by the immediate influence of the Holy Spirit, the divinity and atonement of Jesus Christ, justification by faith in his righteousness, the eternal choice and final perseverance of the saints.

Religious meetings were frequent, well attended and solemn. Those under conviction were often visited and instructed, both in public and in private, as their respective cases seemed to require. By the relation of their experiences, and by their anxiety for the salvation of souls, some of the first converts exerted a very happy, and in many cases it is believed, a permanent influence over the public mind, compelling some, even of the most hardened unbelievers, to acknowledge that there is a reality in religion. Good effects seemed to result from the occasional labors of several clergymen from abroad, of a number of students from the Collegiate Institution at Amherst, and of various other visiting strangers, to whom grateful acknowledgements are due from the pastor & the church.

The number of subjects, who have united with the church, is one hundred—44 males and 56 fe-

males; 27 are heads of families, a considerable number are in middle life, but most of them are young people, from the age of 15 to 25. Each of two families there are six, and one more in almost every family, of any considerable size.

The characteristics of the work are those which mark revivals generally, at the present day. Meetings, though frequent and crowded, were still, regular, and free from every thing which might be thought to border on enthusiasm. Converted sinners, in general, were not so much distressed with a fear of future punishment, as with a sense of present wretchedness. In some instances relief was sudden, in others more gradual, frequently no hope was indulged, or joy expressed, until several days or weeks had elapsed, after a partial deliverance from the burden of sin. There were some cases of deep and distressing conviction, but none of extravagant joy. These points in christian experience, which seemed most to occupy the minds of converts, were, the fear of self-deception, the danger of false hopes, and the evidences of grace in the heart.

The happy effects of this revival, we have already seen in the increased solemnity of our meetings; in the zeal, and love, and unity of Christians; in the diffusion of a missionary spirit; in voluntary contributions, and associations for charitable purposes; in a revival of family prayer in the suppression of vain amusements, and in general serious deportment. Nor are these effects only temporary, but they will extend to the retributions of the last day, and sustain the humble part, in swelling the song of Moses and the Lamb.

In view of the whole, we cannot but exclaim, What hath God wrought? And what great things has he done for this people? Many a wretched soul, like Simeon, has seen the consolation of Israel, and can now depart in peace; many a poor, undone sinner, has tasted a Saviour's driving love; many a gay and thoughtless youth has exchanged the trifles of time, for the treasures of immortality; many a praying mother has received a son, or her daughter, as life from the dead; many a family has become a little paradise; many a heart a temple for the Holy Spirit.

Let Christians pray and labor, and not faint, nor yield to discouragement. Let them not, by their criminal conformity to the world, or by any other means, quench and grieve away the Spirit, but let them keep near the mercy seat, that by prayer and supplication, they may receive blessings, not only for themselves, but for their perishing fellow-men. Let them do this, and they have a reviving, redeeming spirit. But let them forsake God and their closets, and their duty, then leanness is sent into their souls, and moral death spreads its ravages around them, the Spirit departs, and sinners die—not because the Lord's hand is shortened, that it cannot save, or his ear heavy that it cannot hear; but because the iniquities of God's people have separated between them and him, have hid his face from them, that he did not hear.

Your's, &c. LEER L. CLARKE.

Winchendon, March, 1823.

IMPRISONMENT FOR DEBT.

Franklin County, Mass. April 2, 1823.

TO THE EDITOR OF THE RECORDER.
Dear Sir,—I received the enclosed Circular Letter, which appears to have been very widely distributed as I understand, through the country among the clergymen. I have read it, and the Speech which accompanied it, and I am free to declare, that the subject has made a very strong impression on my mind; the more I reflect upon it, the more I am surprised that the law of imprisonment for debt, has so long continued to retard the improvements which a Christian age, has been constantly making in the civil condition of man. I sincerely respect the motives of the Society in pressing the consideration of the subject upon the Ministers of the evangelizing gospel. The Society has taken up the subject, as if it both fit and understood its true meaning, and the value of the influence of the gospel, upon the civil and social relations of man. I think you cannot do better service to the Commonwealth than by placing the diffusion of the great principles it inculcates. I shall be glad if you will also allow me to state myself of the medium of your paper to express the thanks to the "Society for the Relief of the Distressed" of one of the individuals whom it has addressed, and record at the same time a promise, that the humble efforts of that individual shall be cordially united in promoting its benevolent designs. A CLERGYMAN OF FRANKLIN COUNTY.

Boston, March 24, 1823.

REVEREND SIR,—THE "SOCIETY FOR THE RELIEF OF THE DISTRESSED," in this city, take the liberty to enclose for your perusal the Speech of the Hon. R. M. JOHNSON of Kentucky, in the Senate of the United States, upon the Bill introduced by that distinguished gentleman, for the abolition of imprisonment for debt. In calling your attention to this document, we hope by the irresistible arguments it contains, to strengthen and sustain the principles of humanity and kindness which are every day extending themselves with the increase of religious and moral improvement. The reformation of the laws upon the subject of imprisonment, will produce a most important reformation in the morals of the community. It is a high time that the great principles of meekness, forbearance and love to one another, taught by our divine Preceptor, should have some influence in regulating our civil code. Imprisonment for debt is the offspring of avarice, and is fruitful of all uncharitableness; it has reference to the calculations of interest, and prefers the love of gold to the love of our neighbour. "Love thy neighbour as thyself," is the commandment of God; but this law tramples down the divine commands, and offers up living sacrifices of human flesh on the altar of the Golden Calves of its idolatrous worship.

The Society avails itself of this occasion to express its belief, that a portion of the labor of the ministers of the gospel, may with great utility be devoted to the application of its benign principles to the laws which are to govern and regulate the rights and liberties of the people.

The Clergy have it in their power to do much in giving mildness to the character of those laws which emanate from the people, and thereby to meliorate the civil condition of the country, by conforming the maxims of government, as nearly as possible to the precepts of the gospel, and thus reflect honour upon the cause of that Redeemer, who was the herald of "Peace on earth and good will to men."

That you may long continue to be a successful instrument in augmenting the influence of christianity upon the public and private conduct of those under your charge, and more especially of those who may be appointed rulers in our land; and finally, that your labors may be rewarded in this life an hundred fold, and in that which is to come life with life everlasting," is the sincere wish of the President and Directors in the Society, in behalf of which, I have the honor to subscribe myself, your obedient servant, JOHN R. PARKER, Sec'y.

BALTIMORE, APRIL 14, 1823.

Cape Mesurado.—The brig Oswego, chartered by the Colonization Society, got sixty colored terday morning with a fine breeze. Sixty colored people, who have taken passage to that settlement, which is destined hereafter to produce a change so glorious in the destinies of the African race.—How trifling, how unimportant appears that Colony now!—but the first landing of these Africans in Africa—the place where freedom was first planted in the soil—the names of the first settlers—the battle which they have fought and

